

Christian Reflector.

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Christian Reflector.

For the Christian Reflector.
There is a friend that sticketh closer
than a brother.

BY A. DEXTER FLEET.
There is a friend above
Whose pure affection exceeds all others';
No earthly kindred, parents, sisters, brothers,
Like Jesus, love.

His friendship is sincere,
And free, and chaste; not like meteor's gleaming;
But ever, like the stars, its rays are beaming,
Bright, calm and clear.

He is a faithful friend,
In him, the trembling soul in hope confiding,
May safely trust—his love is ever shielding,
Even to the end.

His sympathy—how sweet!
Like softest music o'er the spirit stealing,
It soothes the troubled heart with heavenly healing,
And joy complete.

His words of glorious truth,
Like cadences of love from heaven descending,
Allure and guide to scenes of bliss unending,
And fearless youth.

He hath almighty power,
And can sustain when earthly hopes are dying;
And safe is every soul, to Jesus flying,
In trial's hour.

Celestial, peerless friend!
Around me cast thy kind, protecting pinions;
And take my spirit home to thy dominions,
When life shall end.

Friendless, forlorn the soul,
That knows not how his love exceeds a brother's;
Come, and accept his precious grace with others;
Be blest—the whole!

New Haven, Ct. Jan. 20, 1845.

For the Christian Reflector.
Emancipation—Prize Article.

BY REV. C. H. HOSKEN.
[The writer, having stated the motives arising from the
obligations of morality, proceeds now to the other chief
division of the subject, and with this number the article
is concluded.]

II. Motives which should induce citizens
of the South to make efforts for the abolition
of slavery, arising from the dictates of EX-
PEDIENCY.

By the dictates of expediency, are meant
those prudential maxims by which actions
may terminate favorably to our own interests,
which, while they do not clash with the claims
of morality, are not derived directly from the
principles of morality. The liberal man
desires liberal things, and by liberal things
he stands, is prospered, and becomes suc-
cessful; his actions agree with the principles
of morality, and on this account he is blessed
with temporal blessings; but as far as his
motives are concerned, they may be the mere
dictates of expediency, having no reference
to the claims of morality whatever. It is
even possible that he denies the existence of
any such claims, and may not believe that
there exists a moral Governor of the universe.
With such the high claims of morality are
urged in vain; yet they listen with attention
to what are termed the dictates of expediency;
while the true Christian, knowing that
nothing unlawful can be expedient, will be
far from disregarding such claims, recognizing
in them the truth, that, while right
actions glorify God, they also terminate in
the greatest aggregate amount of human
happiness. With the Christian the dictates
of expediency are motives of action, but not
the only motives; with the mere man of the
world they may be the only motives. With
the one they are valued from the twofold
consideration of their fitness to accomplish a
desired end, and their agreement with higher
and nobler principles; with the other they
are appreciated as honest expedients for ac-
quiring the greatest amount of temporal hap-
piness and enjoyment. It is hoped that with
both classes the following considerations may
have their due weight.

1. Southern property would increase in
value on the abolition of slavery. What is
it that now prevents thousands of the
noblest spirits in the North from choosing
a Southern residence? What is it but
slavery? If slavery were abolished they
would immediately remove there, and their
presence would be as the presence of Jacob
among the flocks of Laban. That which
excludes conscientious, industrious, pious,
and even wealthy men from a land, must be
a curse and not a blessing. 'I consider,'
said Mr. Duncan before the select committee
of the House of Commons on the extinction
of slavery throughout the British dominions,
(Sir James Graham in the chair), 'that as the
negroes would be emancipated, land would
be gradually raising.' &c. 'Your opinion then
is,' said the chairman, 'that the result of
emancipation would be, that land would
acquire a greater value?' Answer: 'I have
no doubt of it, especially in the interior.'
The result has more than realized the most
sanguine expectations.

The evidence of Robert Scott, Esq., a
Jamaica planter, is equally convincing to
the ruinous influences of slavery on the pros-
perity of a country. Question: 'Have not
the profits arising from property in Jamaica
been for some time diminishing?' Answer:

'Very much; there are scarcely any profits
now at all; many plantations are getting the
proprietors in debt.' To the same effect is
the answer of that excellent gentleman,
William Ales Hankey, Esq., Treasurer to
the London Missionary Society, a London
banker and a West India proprietor and
merchant. He says, 'Certainly the present
prices of West India property do not afford
interest of capital, independently of any in-
conveniences on the estate.' This was during
slavery; but now, accounts from the most
reliable sources inform us that the land alone
is worth more than the slaves with the land
under slavery. The writer, when preaching
to the blacks in —, noticed that eight black
men came into church soon after the sermon
was commenced, in clean white jackets and
pantaloons. He was struck with their ap-
pearance,—they said they formerly belonged
to the Grand Caymanes, Jamaica, but that
land had so increased in value since emanci-
pation that they had left it for a small
island called Banaca, where they had raised
plantains, yams, &c., and had brought them to
— for sale. They said that about 300
were on the island, and that they wished a
school-teacher or a missionary to come and
settle amongst them. It is also a fact that
the missionaries, who were once tarred and
feathered and every way abused for their
honest abolitionism, are now applauded by
men of all ranks as the fathers and benefac-
tors of their race.

2. It were more honorable to make efforts
for the abolition of slavery from choice than
compulsion. This is not a menace, but a
sentiment,—the result of a thorough convic-
tion arising from the present appearance of
things. The public mind is awakened,—
influential public bodies are speaking out
distinctly and unreservedly upon the subject.
Witness the Baptist Triennial Convention at
Philadelphia, and the Methodist General Con-
ference at New York. These are the two
greatest religious bodies in the Union. Popu-
lar feeling, when once aroused, is omni-
potent; and the more so when that feeling is
not the ebullition of an excited faction, but
the steady working out and development of the
unalterable principle of justice and equity.
Factions may be temporary, but principles are
eternal. The oppressions and injustice of
slavery, however, might be forgotten, were
such a noble act of restitution and justice to
emanate from the South;—were they to blow
the silver trumpet of jubilee, and let the
oppressed go free, bestowing the boon of
liberty on three millions of their fellow
creatures.

3. That which, if readily surrendered,
would leave the slaveholder comparatively un-
harmful, tenaciously held may prove his ruin.
There is little thanks given for that which
could be retained no longer. When just
claims are denied up to the last moment of
their retention, when obtained, it is like the
bursting in of a sweeping and devastating
desolation. Pharaoh held fast to his slaves
to his ruin; had he conceded earlier, his jew-
els might have been saved; but by his obsti-
nacy he lost both jewels and slaves, and
ultimately his own life, with that of the
flower of Egypt's pride. It is not to be sup-
posed that, unaided by Northern influence,
the South can keep their slaves in subjection
much longer; it is known to all that there is
trouble enough to keep them in subordination
now. It never can be that a strong,
hardy race of men, equal in number in some
States to the whites, can be much longer
kept in slavery; but we may well shudder at
the results when they do arise. Who will
say that another Spartacus may not appear,
before whose justly incensed vengeance the
South may tremble and be brought to the
verge of ruin, as Rome was in days of yore?
May timely concessions avert the
threatened danger. May the South 'know,
in this day of her visitation, the things
that belong to her peace, before they be for-
ever hid from her eyes.'

4. Oppressors are perpetually in danger
of being the subjects of the vengeance of out-
raged and insulted humanity. Thus when
the Lacedaemonians were suffering from an
earthquake, the Helots, their slaves, ready to
take revenge upon their unjust tyrants, rose
in a body against them, and though ultimately
subdued, maintained for a time a successful
revolt; and diverting the armies of Lacedae-
mon from their main enemies, did them
irreparable mischief. And nothing but their
fear of their slaves led to the cowardly
and inhuman massacre of two thousand
of the finest of them on the loss of Pylus.
But the perpetual danger of the slaveholder
is apparent by events nearer home. Who
can forget the bloody scenes of St. Domingo,
when the blacks arose and wreaked their
vengeance, first on two thousand of their
white oppressors; and afterwards, having
entered Cape Francois, they wrought indis-
criminate slaughter among the white inhabi-
tants, displaying the most cruel vengeance,
and in less than six years almost entirely
extirpating the white inhabitants throughout
the island. Are not these loud monitions of
coming retribution? How exactly does all
this agree with the declarations of God's
Word,—'The wicked man (meaning the op-
pressor) travel in pain all his days, and the
number of his years is hidden to the op-
pressor. A dreadful sound is in his ears; in
prosperity the destroyer shall come upon
him.' He knows that the day of darkness is at
hand. He is full of fears and distress. And
what are his fears, but the voice of con-
science at the bar of justice, pronouncing his
guilt and doom? 'He,' says Raynal, 'who
supports the system of slavery, is the enemy
of the whole human race. He divides it
into two societies of legal assassins; the
oppressors and the oppressed. It is the
same thing as proclaiming to the world,
if you would preserve your life,

instantly take away mine, for I want to have
yours.' 'Power,' says another old writer,
'of itself, without any proper check to con-
trol it, naturally makes men wanton, cruel,
and restless; it intoxicates the mind; it has
something in its very nature too great for
the human soul to bear; it is fit for none but
God, who is infinitely wise, just and benevo-
lent.' What Solon said of absolute monar-
chy may with equal propriety be said of
slavery. 'It is a fair field but it has no out-
let.' When once the popular fury bursts
forth, the oppressor seeks an outlet in vain;
upon him is poured the burning lava of un-
controlled and unobdurate wrath. O! who
can anticipate so fearful a catastrophe with-
out a thrill of horror, and a devout hope that
subsequent justice may quench the ire of
aroused and incensed humanity. Another
sentiment of that great lawgiver may well be
remembered by the slaveholder in his present
dangerous position; and agreeing so
beautifully with the genius of democracy,
may be properly remembered by all,—
'EQUALITY CAUSES NO WAR.' Away with
slavery, then, if we hope for peace.

For the Christian Reflector.
Universal Salvation and Endless Pun-
ishment.

MESSES. EDITORS,—In my introductory
communication, I proceeded as far as the
sixth of the '100 Arguments in favor of Uni-
versalism.' Without further preliminary
remarks, therefore, I will go on with the ex-
amination of the remainder of those 'argu-
ments.'

'7. Because it is the WILL of God that all
men shall be saved. "Who will have all
men to be saved, and to come unto the
knowledge of the truth." 1 Tim. 2: 4.'

Upon this passage it may be remarked,
that the term will has a two-fold signifi-
cation, namely, determination and desire.
Universalists are not to assume, that it sig-
nifies determination in the passage before us.
Aware of this, and perceiving their inability
to prove that it means this, they contend,
if it merely signifies desire, it will be done.
But that God's will in this sense is
not always done, it appears from the follow-
ing passages of Scripture: 'I have no
pleasure in the death of him that dieth, saith
the Lord God.' Ezek. 18: 32. 'Thou art
not a God that hath pleasure in wickedness.'
Ps. 5: 4. 'I have no pleasure in fools.'
Eccl. 5: 1. 'I have no pleasure in you,'
saith the Lord of hosts.' Mal. 1: 10. 'He
doth not afflict willingly, nor grieve the
children of men.' Lam. 3: 33. 'The Lord
is not willing that any should perish.' 2 Pet.
3: 9. 'These, as natural brute beasts,'
shall utterly perish in their own corruption.'
2 Pet. 2: 12. Now, as God's will of desire
is not done in the foregoing instances, where
is the evidence that that will secures the
repentance and consequent salvation of all
men? No where; and those who base their
hope of salvation on a passage of Scripture
like the foregoing, grasp at a shadow,
and cling like a drowning man, to a straw.

'8. Because God inspires the hearts of the
good to pray for the salvation of all men,
and, as Jesus said, "Thy will be done."
Matt. 6: 10.'

This is not the whole of the sentence used
by Jesus. He said, 'Thy will be done in
earth as it is in heaven.' Who can fail to
perceive, that this cannot even be tortured
into the support of Universalism? The world
had been going on for four thousand years
when Christ said this; and as this petition
could have had no reference to that long
period, which was then past, it had nothing
to do with the salvation of any who had lived
previous to that time. And as the will of
God has not yet been done on earth as it is
in heaven, (as a general thing, to say the least),
this petition proves nothing for the genera-
lity of mankind since then. And it is indeed
surprising, that any Universalist should
think of making this passage, a proof of his
doctrine.

'9. Because Jesus came to do the will of
God. "My meat is to do the will of him
that sent me, and to finish his work." John
4: 34. "Lo, I come to do thy will, O God."
Heb. 10: 9.'

It is only necessary to turn to this 10th
chapter of Hebrews, to ascertain what the
will of God was, of which Christ here speaks.
There we find the following: 'Wherefore,
when he cometh into the world, he saith,
Sacrifice and offering thou wouldst not, but
a body hast thou prepared me. In burnt
offerings and sacrifices for sin thou hast had
no pleasure. Then said I, Lo I come, (in the
volume of the book it is written of me),
to do thy will, O God.—This man, after he
had offered one sacrifice for sins, forever sat
down on the right hand of God.' Heb. 10:
5, 6, 7, 12. We see by this, that the will of
God which he said he came to do, was to
offer himself a sacrifice for sin. But this, in
itself considered, so far from proving the
salvation of all, does not prove the salvation
of any. By reading further, however, we
find, in the next verse, (13th), that his en-
emies are to be made his footstool; which does
not look much like their salvation. And the
next verse, (14th), says, 'For by one
offering, he hath perfected forever them that
are sanctified.'

'10. Because the will of God cannot be
resisted. "He doeth according to his will
in the army of heaven, and among the in-
habitants of the earth; and none can stay his
hand, or say unto him, What doest thou?"
Dan. 4: 35.'

No doubt God does according to his will
of determination in all things; but that his
will in another sense is not always done,
has already been abundantly proved. And
it is not for Universalists to assume, but to

prove, that it is God's determination that all
shall be saved; otherwise they fail to show
anything to their purpose by passages of this
kind.

'11. Because God has no other will but
besides the will to save all men. "He is in
one mind, and who can turn him?" Job 23:
13.'

Certainly, anything that God determines to
do, he will do; he has but one mind respect-
ing it; and none can turn him. But it does
not follow that he has pleasure in the death
of him that dieth, or in foot, or in wicked-
ness, notwithstanding. And as it is his
mind to damn those who will not believe,
and as he is in one mind, from which none
can turn him, unbelievers will inevitably be
damned, instead of being saved. Universal-
ists must therefore prove that all will be
believers, or the inflexible mind of the
Deity is one of the worst circumstances for
their system that can well be conceived.

'12. Because God is love, and love work-
eth no ill. "God is love." 1 John. 4: 8.
"Love worketh no ill." Rom. 13: 10.'

God is indeed love; but his love is not of
such a kind as to conflict with his attributes
of justice, wisdom, and the rest. His love
did not lead him to exclude sin and misery
from this world. It did not deter him from
sweeping the antediluvians from the earth
by a flood, and destroying the inhabitants of
Sodom and Gomorrah by a shower of fire
and brimstone, and overwhelming Pharaoh
and his host in the Red Sea. Nor will it
lead him to forgive those who blaspheme
against the Holy Ghost, or to forbear to send
the wicked into everlasting fire, prepared for
the devil and his angels. With regard to
the quotation above, namely, 'Love worketh
no ill,' it is a garbled sentence. It stands
thus in the Bible: 'Love worketh no ill to
his neighbor.' Rom. 13: 10. Let this
garbling be kept in mind. Here is a sen-
tence applied to men; but as quoted in the
'argument' above, it is made, by taking only
a part of it, to apply to God. As if God,
from whom vengeance belongeth, and who says
it shall go ill with the wicked, works no ill to
them. Did he work no ill to the antedilu-
vians, the Sodomites, and the Egyptian
kings? Are hell and damnation no ill?
No, no; it shall go ill with the wicked.'

'13. Because God loves all mankind.
"For God so loved the world, that he gave
his only begotten Son." John 3: 16; and
as Jesus died for all men, so God loves all
men.'

Another instance of garbling. Let the
whole sentence be quoted, and its true mean-
ing will appear,—and that too in direct op-
position to Universalism. 'For God so loved
the world, that he gave his only begotten
Son, that whosoever believeth in him should
not perish, but have everlasting life.' John
3: 16. This passage, then, shows, that
those who will not believe in Christ shall
perish—shall not have everlasting life. How
different this from the garbled sentence in
the foregoing Universalist 'argument.' What
excuse can be offered for such garbling
as this? What confidence can be placed
in 'arguments' like this?—or in those
who make use of them?

'14. Because God loves even his enemies.
For he requires men to love their enemies,
which he could not do, if he hated his
(Matt. 5: 44.) And Jesus declared, "for he
is kind unto the unthankful and the evil."
Luke 6: 35.'

How God loves his enemies, appears in the
4th, 5th, and 6th verses of the 5th Psalm.
'For thou art not a God that hath pleasure
in wickedness; neither shall evil dwell with
thee. Thou shalt utterly destroy them that
sprak leasing: the Lord will abhor the bloody
and deceitful man.' This does not look exactly
like so loving them as to save them, although he
is kind unto the unthankful and the evil, and
to give them rain, and sunshine, and the
common bounties of Providence,—and salva-
tion itself if they will believe in Christ, but
not otherwise.

'15. Because God is wise; and it cannot
be a dictate of wisdom to create beings, and
then make their existence a curse, by en-
tailing endless suffering to it.'

How do Universalists know this? Sup-
pose they can see no wisdom in endless
punishment? As they are not omniscient,
they cannot see all things. How then do
they know that God, who by his omniscience
can see all things—all reasons—does not
perceive it wise to inflict endless punishment
upon the incorrigible? It is an assumption
of omniscience, for Universalists to talk as
they do in this case.

'16. Because the wisdom of God is "full
of mercy," and "without partiality." James
3: 17.'

Another case of applying to God a pas-
sage which the Bible applies to saints, as any
one can see that will read the chapter from
which the quotation is made. As to the
mercifulness and impartiality of God's wis-
dom towards men, he will indeed do them
no wrong, but will reward them according
to their deeds: "To them who, by patient
continuance in well doing, seek for glory,
and honor, and immortality, eternal life; but
unto them that are contentious, and do not
obey the truth, but obey unrighteousness,
indignation and wrath, tribulation and an-
guish, upon every soul of man that doeth
evil: of the Jew first, and also of the Gentile."
—For there is no respect of persons with
God. This is the mercifulness and impar-
tiality of divine wisdom. How much does it
look like universal salvation?

'17. Because the pleasure of God is in
favor of the salvation of all men; and there-
fore neither death, sin, nor pain, can be the
ultimate object of God in reference to man.
"As I live, saith the Lord, I have no plea-

sure in the death of the wicked." Ezek.
33: 11.'

Neither has he any pleasure in the death
of him that dieth; yet he dieth notwithstanding.
This pleasure of God, therefore, is not
done—and this very passage knocks away
one of the main props of universal salvation.

Your most obedient,
ORIGEN BACHELER.

For the Christian Reflector.

Popish Doctrines.—No. 3.

THE ROMAN CATHOLIC IDEA OF THE CHURCH.

There is no word so continually in the
mouth of the Romanist as the church,—the
church. It is one of the first things he is
taught to lip,—it is that to which he clings
for hope in the hour of death. Nothing is
second in importance to holy mother church,
nor is any command equally binding with
hers. The ten commandments of God and
the six commands of the church are placed
side by side in Romanish books; and he who
violates the former is not more certain of
eternal death than the sinner who lightly
esteems the latter.

But what is the church that holds so prom-
inent a place in the affections and the creed
of Romanists? In other words, what is
the Roman Catholic idea of the true church?
We propose to make this the subject of the
present article.

'The church,' says a little book before us,
'is the society of those who profess the true
religion, taught by Jesus Christ. It is the
Holy, Roman, Catholic, and Apostolical
church.' No one, we suppose, can object to
this definition, with the exception of the
second adjective in the last sentence. We
know of no reason why the true church
should be called after Rome, any more
than after Ephesus, or Corinth, or Jerusa-
lem. Indeed, if it must have a local title,
the latter seems to be more proper; for the
first band of disciples was gathered in Jeru-
salem, not in Rome. Besides, is there not
a manifest contradiction between the word in
question and the one immediately following?
Does not the title 'Roman' imply that it is
not Catholic, or universal?

'Out of the church,' continues our author-
ity, 'there is no salvation; thus all those who
belong not to the church, or who obey not
the church, will be damned.' In other words,
—if we may be allowed to paraphrase so dog-
matical an assertion,—the Roman church is a
sort of huge ark, claiming the right and title
to a grand monopoly of salvation; and within
which every description of character, though
various and confused as the beasts, fowls and
creeping things' protected by Noah, may
find security, and ride safely to heaven, by
submitting to the initiatory rite, while with-
out there is nothing but wrath and destruc-
tion. This may be a very convenient and
powerful doctrine, in the hands of a crafty
priest, and a very comforting one to the fe-
tered mind of a genuine son of Romanism;
but it bespeaks a bigotry and uncharitableness
scarcely paralleled in the history of religious
intolerance. It is certainly a bold advance
on the declaration of the Founder and Head
of the Christian church,—'He that believeth
not [i. e., the gospel] shall be damned.'

But if a papist is taught to believe there is
no salvation without the church, is it not to
be expected that he will soon learn to reverse
the proposition, and add another article to
his creed,—'no danger within the church?'
That the former proposition is commonly
received by Romanists, there can be no
doubt; and as to the latter, if we are not
greatly mistaken, it is not a whit less cur-
rent.

There is another item of the papist's creed
worthy of notice. 'The church is composed
of the saints who are in heaven, of the souls
who are in purgatory, and of the faithful who
are upon the earth.' This sentence, to one
better acquainted with Bible than human
theology, must appear strange, if not unintel-
ligible. To hear that a large portion of the
church of Christ are neither in heaven nor on
earth, but in a region not even once alluded
to by inspiration,—a region of intense suf-
fering, too,—may well excite his wonder; for
this is the last place in which he would have
looked for the glorious company of the re-
deemed. 'The church in purgatory' grates
oddly on ears unaccustomed to the supersti-
tious and follies of the Romanish church. How
inconsistent is this doctrine with the repre-
sentations of our Saviour and his apostles! Paul
tells us that Christ is the head, and the
church is the body; and we know not how a
closer union could be expressed. But if this
representation be correct, then a part of the
body of Christ, according to our Romanish
authority, is now suffering the horrors of
purgatory! Again, the Saviour compares his
people to a flock of sheep, and styles him-
self the Good Shepherd; but how inappro-
priate this title, if he suffers a part of his
precious flock to fall into the relentless hands
of Satan, to be tormented, perhaps for ages,
in the penal fires of purgatory!

The intimate relation existing between the
different members of Christ's body, is a pleas-
ing theme to the Christian, and is beautifully
illustrated in the word of God. This peculiar
feature of the true church is preserved, or
rather caricatured, in the Romanish system, as
will be seen by the following extract. 'We
participate in the merits of the saints in
heaven, and of the saints on earth; and we
can assist the souls in purgatory with our
prayers and our good works.' A fraternal
brotherhood, truly!

There are several other important points,
peculiar to the Romanish church, which we
must reserve for another time. In concluding
the present article, however, perhaps we can-
not do better than introduce to our readers
the following extract from the Romanish Cat-

echism, containing the six commands of the
church, before alluded to.

'1st. To hear Mass, and to rest from ser-
vile works on Sundays and Holydays of obli-
gation.

'2d. To keep fast in Lent, the Ember days,
the Fridays in Advent, and eves of certain
Festivals; and to abstain from flesh on Fri-
days, and on other appointed days of abstin-
ence.

'3d. To confess our sins to our Pastor, or
other Priest, duly authorized, at least once a
year.

'4th. To receive the blessed Sacrament at
Easter, or thereafter.

'5th. To pay tithes to our Pastors.

'6th. Not to marry within certain degrees
of kindred; nor privately without witnesses;
nor to solemnize marriage at certain prohib-
ited times.

Such is the decalogue which Rome gives
to her subjects, coupled with a solemn in-
junction of obedience. We suspect, how-
ever, that the above is an edition prepared
expressly for this country, and that it would
not fully suit the latitude of Austria or of
Italy.

Pay your Minister.

BY MRS. HELEN C. KNIGHT.

'Has Mr. Scott's bill been sent over late-
ly?' asked a grocer, gruffly.

'Yes sir, I take it every time I go a dun-
ning,' answered the boy.

'Well, what does he say?'
'He ha'n't the money; that's what he al-
ways says.'

'Well, go again,—these ministers are sal-
aried men, and they ought to pay,—wonder
what they do with their money,—practice be-
fore precept, I say—I want no better reli-
gion than to pay my debts;—a smirk of sat-
isfaction played over his hard features,—
'here, take this bill, I'll drive him till I get
it,—give him a touch of the law—yes—no—
go, Bill.'

'He won't pay it, I know,' muttered Bill,
walking off.

A knock at Mr. Scott's door; Mary an-
swered its summons.

'I want to see Mr. Scott,' demanded the
boy. Up flew Mary to the study door; gen-
tly opening it, and on tiptoe peeping in,—
'Papa, please come down, a boy wants you';
and as he put aside his pen and slowly arose,
Mary jumped in and nestled her little hand
lovingly in his,—'I'll lend you, it is Mr.
Cook's boy.' Ah! Mary little dreamed
how dearly the information fell upon her
father's ear.

'Is it?'—he stops,—perhaps, then, you
had better go down and ask him to send up
his message, for I am busy,—he hesitates—
'no, Mary, stop, I will go myself—these
exigencies I must meet,' he added to himself,
pressing his lips firmly together, lest an im-
patient or repining thought might seek an ut-
terance.

'Here's Mr. Cook's bill, and he says he
wants the pay now,' was the familiar greet-
ing that Mr. Scott met at the door; alas, too
familiar had the poor man become with mes-
sages of a similar character.

'Yes—yes—Mr. Cook's bill,' taking the
bill in one hand, and thrusting the other into
his pocket, more from habit than the expecta-
tion that it could come in contact with any
thing else but the two keys which constantly
resided there, and which he sometimes jin-
gled together, in the pleasing allusion that
they sounded like change. 'I believe I am
quite out of money now, but tell Mr. Cook
I will try and send it over soon.'

'How soon?' asked the boy, impatiently;
'that's what you said before.'

A deep flush passed over the pale and care-
worn countenance of the minister, as he
mildly answered, 'Just as soon as I can,'
and experience told him too painfully that
his 'soon' had no very definite boundaries.
The boy departed.

'Come, my little girl, I want you to go an-
errand; ask mother to put on your things,'
said Mr. Scott, trying to be cheerful.

'Mother's laid down a little while; I can
dress me,' and away she skipped.

Mr. Scott returned to his study and wrote
an urgent request to the treasurer of his so-
ciety, soliciting some payment of the long
and unpaid arrears of his last year's salary.

'I'm ready, father, said Mary, at his el-
bow, just as he had finished.

'My dear, you will be cold; have you
nothing to wear on your neck but this?' the
father, taking a corner of the thin ker-
chief in his hand; why, it's November, and
'tis very cold out!'

'Mother's got the shawl; I've been down
in the kitchen, and am warm; it's very cold
up here, father—why don't you have a fire
in the study, where you sit and study so
much; don't your fingers freeze, father?'
'I should be very glad to have one,' said
the minister, with slight depondence in his
tone, but we cannot have everything we
want in this world, Mary.'

'We sha'n't want fires in heaven, shall we,
father?'<

le. The Vermont Observer says there is a precious

Moralist and Miscellanist.

Mrs. Edmond's Journey.—No. 9.

MEANS. EDITORS.—Our journey to Antwerp was extremely pleasant; the scenery on the route was both wild and beautiful. Now the road lay through a deep valley covered with bright verdure, now along the side of steep activities, into whose very bosoms we frequently darted, by means of the long, dark excavations or tunnels which have been constructed through them. An impression is made on passing through one of these which does not soon pass away. The shrill, long, protracted whistle or scream of the engine gives warning at the entrance, and in a moment all objects of sight are lost in the blackness of darkness, save when a brighter shower of sparks comes flashing back from the mouth of the iron steed who careers swiftly onward. Suddenly emerging again into open day, the spectacle of heaven and earth appears lovelier than ever. One breathes freely again, and feels as though relieved from a fearful sense of danger. Some of these tunnels are very deep and long, so that the atmosphere is quite dark within, and a smell of noxious gas is perceptible. There are 19 tunnels in the Belgian part of this line alone, which were very difficult of construction. On the borders of the king of Belgium's dominions we were delayed a little by custom house officers, who, as usual, examined our passports and baggage. In the afternoon we reached Malines or Mechlin, and saw its beautiful cathedral, whose massive tower is but 18 feet lower than the cross of St. Paul's. Mechlin was once distinguished for its lace manufactures, but Brussels in this article now takes the precedence. We were much gratified with our visit to the old city of Antwerp; it was once the richest in Europe, its situation upon the river Scheldt making it a place extremely favorable in point of commerce. With its cathedral we were delighted; we visited it both by daylight and in the evening. I need not say the latter visit was the most impressive. Mass was being held in the church, and multitudes were devoutly kneeling around the altar. The dim light of waxen tapers scattered through the nave gave a bolder outline to the massive pillars of arches lofty and dim, and echoing to strains of music thrilling and grave. Priests moved to and fro in their white robes, with noiseless footsteps, and the adoration of the virgin and the child Jesus filled every heart. Those whose hope was in the blood of the Son of God. Could such cross the threshold of this splendid, yet erring temple, without breathing one prayer for the speedy dawning of that glorious morn where beams shall banish the night of superstition and blindness forever? In this church is the great masterpiece of Rubens, *The Descent from the Cross*, and in the church of St. Jacques near by, the painter himself lies buried. When the French pillaged this edifice and broke open every grave, his resting-place, our guide informed us, was left untouched. It was a consecrated spot even in the eyes of the rapacious soldiery.

Antwerp has a fine museum of paintings; Rubens and Van Dyke have many among the collection. While we were in this city, a procession of the Sacred Host, conducted with all the pomp and ceremony of papacy, passed through the streets on Sabbath eve; the people knelt everywhere as it moved along, and the way was strewn with fine sand and beautiful flowers. From Antwerp we proceeded to Brussels. On the way we had the honor of seeing his majesty, king Leopold, who was travelling in company with the son of the king of Prussia. We found Brussels, the capital of Belgium, a pleasant and somewhat attractive place. We visited, among other objects, the Park, the Museum, and the old Cathedral of St. Gudule. The Museum contains some fine paintings, and the old church has a carved pulpit, the richest and most elaborate I ever saw. It represents Adam and Eve driven from Paradise, and the figures are large as life. After Brussels, we visited Ghent, once a great manufacturing place. It contains, among other things, one of the handsomest Cathedrals in Belgium. Had I time I would like to particularize upon this city, but I must forbear. A house was shown us in which our guide said the last treaty of peace between Great Britain and America was concluded, in 1814. From Ghent we went to Ostend, a sea-port town where we proposed taking our leave of the continent. On our way thither we passed some interesting places, and saw the ancient city of Bruges, which has much fallen from the prosperity of former days. We found Ostend little else than a famous watering place and port for London steamers, on board one of which took passage. We left Ostend at 10 o'clock at night, and at 10 the next morning were rapidly sailing up the river Thames, whose many windings displayed to us a great variety of scenery. We passed Woolwich, celebrated for its arsenal and military stores; immense heaps of cannon balls were piled up near the river's edge, the sight of which would dismay any heart but a Yankee's. Greenwich Observatory and Hospital for old and disabled seamen next came in sight. We had previously derived much pleasure from visiting these places. By 12 we were in the very heart of London, and our steamer could scarcely thread her way through the countless boats and barges shooting in almost every direction. The massive dome of St. Paul's, and the Monument's towering spire, broke upon our view, reminding us that we were once more in England, *'Merrie England'*, more nearly allied by speech, costume and manners to our own beloved land. Before leaving the great British Metropolis, we visited many interesting objects which we had omitted when here before. Among them was the Tower, where we saw Victoria's crown, and some splendid jewels; also the prison house of Sir Walter Raleigh, and the armory, where are flags as large as life of knights and kings, armed and mounted for battle. A great part of the Tower was destroyed by fire in 1841. We visited Guildhall, the British Museum, and the Thames Tunnel, through which we passed, paying a penny toll. It was quite damp, and is lighted

by gas. Boats and vessels were passing to and fro over our heads, and I confess I felt relieved when we safely emerged into daylight on the opposite side of the river. Many other interesting objects claimed our attention, but one would tire reading as well as describing all the sights of London. I must say we began to be weary of seeing.

We had previously visited York, Manchester, Birmingham, Sheffield, and other English towns, so that upon leaving London this time, our course was direct for Liverpool. Accordingly we bade adieu to the great city, and the dear friends who had welcomed us there, and reached Liverpool in season to embark in the good ship *Caledonia* bound for home. We dropped down the Mersey with a favoring breeze, and in a few hours took our last look of the English coast, and uttered a last farewell to the rapidly receding shores. After a somewhat rough passage of 14 days, our hearts leaped within us as the distant spires of Boston and the towering monument of old Bunker hill burst upon our view, telling us of our approach to a land dearer than any other the wide world contains.

We neared the wharf, and in a few moments were in the warm embraces of our expecting friends. The wanderer alone can tell the gratitude which swelled our breasts to him who had preserved us from every peril, and permitted us to feel those thrilling emotions of joy inspired by a safe return to home, sweet home!

Yours with much esteem,
A. M. C. EDMOND.

For the Christian Reflector.

A Winter's Morn.

How beautiful a winter's morn,
When, through the silent night,
The falling snow has nature decked
In robes of purest white.

The glorious sun on the scene,
And sheds his cheerful light,
Reflected by unnumbered gems,
Like sparkling diamonds bright.

More pure, more spotless are the robes
Of nature's own snow-dress,
For ever sparkling, ever bright
With beams of Jesus' love.

A. A. D.

He that increaseth Knowledge, increaseth Sorrow.

It is no uncommon thing for those calm observers of slavery who think that a man's duties are limited by his threshold, and deem the preservation of the Union a higher necessity, than the free promulgation of God's truth, to say to those exchanging a Northern for a Southern home, 'You are about to enter the lion's jaw, let us see that you look him full in the face, and do not soon find you sleeping by his side, and all your energy of denunciation dying in the smile of satisfied indolence.'

It is chiefly that the world may see that this is not so, that it may believe that the nearer one comes to the oppressor and the oppressed, the greater the horror with which he regards an institution erected in defiance of God's laws, that the following facts find their way to the press. A few weeks since, a colored citizen of Boston, at one time a valued servant in my own family, sent me a letter, intended for an aged mother now residing in Baltimore. It was with some difficulty that I found my way to her humble dwelling on the outskirts of the town. Two rooms, cold and cheerless enough, formed the home of Nancy Hepburn, her husband, and one well-grown daughter. 'You are a younger person than I expected to see,' said I, by way of introducing myself to her. 'I am, but I am not so young as you think. I am seventy, more or less, and I have been married for forty-five years. I never knew my age,' replied she. 'It is certainly over sixty.' 'Yes,' answered her husband, an eye-brother, with a face and head full of corrugated expression which Rembrandt would have been proud to paint. 'You are much older than that, for I am reckoned at seventy-three.' 'You are a slave!' I said, turning once more towards the woman. 'Oh yes, I belonged to Squire Aikin of Georgetown.' As she spoke, the one eye of her husband, kindled with the energy of indignation, cast an angry glance at me. 'The whole of the most singular countenance I ever saw,' he said with eager haste. 'Now let me tell you about her.' 'Sam, Sam,' said the woman, deprecatingly, 'the lady is about to read the letter.' 'I know she is about to read the letter,' returned he, 'but that needn't hinder me from speaking. This lady, who has been married for forty-five years, was the slave of Squire Aikin of Georgetown. When the old master died, he freed his slaves, but mistress and the heirs pretended they had bought them in, and so it was four years before Nancy knew that she had any right to freedom.' 'Hush! hush!' interrupted the woman, 'that story is dead and gone, why should you tell me that? She was a kind mistress to me, and I loved her. It matters very little, whether I served her four years or six beyond my time.' 'I'll leave it to the stranger, said my husband, lifting his hand to heaven, 'black or white, poor or poor, would you rather be free?' 'Certainly,' he continued, 'I could not tell you, if you said less.' 'Well,' he continued, 'somebody in Georgetown got an inkling of it all, and said he, don't you mention my name, but do you go to such a lawyer, and he has a copy of the will. So my wife got her papers, not that she cared for herself, but she wanted to be free, and she was free. And he kept his word; he sent me to New Orleans, and I said there eleven years working out of hours, till I bought myself free! and came back to look my young master in the face.' As he concluded, the old man's face dilated, and he swung his weathered arm above his head, as if 'as far as a ship could sail,' were not too far to send it

'You were a noble fellow,' I exclaimed with energy, 'and what have you done since? You seem poor?' 'Yes, I am poor, but what of that? I have a chance to save my soul, which is more than you can say of a slave. As to what I have done, I married her, and I've spent from forty to fifty dollars in trying to free my oldest sister.' And have you succeeded? 'I asked eagerly. 'Not I, she must die a slave; and all because Sam Hepburn has not so long a purse as Rupert Maydon, and cannot outbribe the clerk. Somebody who was not suspected, might turn over the records at Annapolis, and find it without spending a cent, but I not I.' I opened the letter, and read a simple request that the remaining daughter might come to the free States. 'She might have gone long ago,' said the old man, 'but I went to speak of her daughter to her mother.' She said, 'right, I, I had something to do with teaching your son to write; would you like to see his letter?' Old Nancy glanced her eye over it, with glowing satisfaction. 'I may well be proud of it,' said she, 'it is as clearly a hand as ever I saw. I went to speak of her daughter to her mother. She said, 'right, I, I had something to do with teaching your son to write; would you like to see his letter?' Old Nancy glanced her eye over it, with glowing satisfaction. 'I may well be proud of it,' said she, 'it is as clearly a hand as ever I saw. I went to speak of her daughter to her mother. She said, 'right, I, I had something to do with teaching your son to write; would you like to see his letter?' Old Nancy glanced her eye over it, with glowing satisfaction. 'I may well be proud of it,' said she, 'it is as clearly a hand as ever I saw. I went to speak of her daughter to her mother. She said, 'right, I, I had something to do with teaching your son to write; would you like to see his letter?' Old Nancy glanced her eye over it, with glowing satisfaction. 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